

"GULLIBILITY"

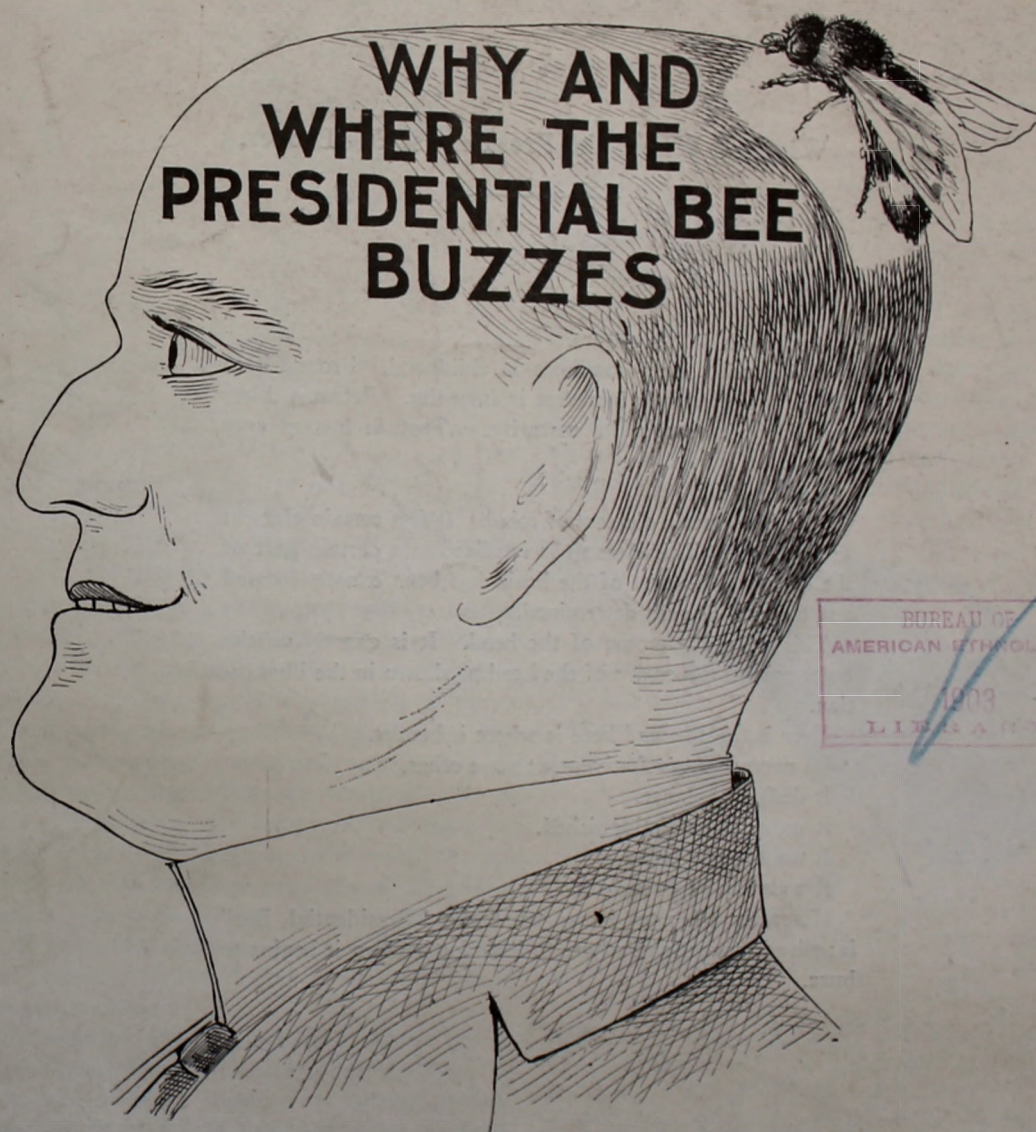
HUMAN FACULTY

L. A. VAUGHT, Editor and Publisher, Inter Ocean Building, 130 Dearborn Street.

VOL. 4.

CHICAGO, ILLINOIS, OCTOBER 5, 1902

No. 10



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Why and Where the Presidential Bee Buzzes.

It buzzes.

No doubt of it.

Something does anyway.

Why?

Because it is its nature.

It begins to buzz sometimes in childhood. From fifteen to thirty it gradually increases in intensity. Between thirty and forty it reaches its maturity. Then it buzzes very *acutely*.

Where is it?

It is in a certain element of mind. It is a certain element of the mind. This element is localized in a certain part of the brain. This part of the brain has been exactly located and the outside area determined.

This is on the crown of the head. It is exactly on the outer part of the crown of the head as shown in the illustration.

Here is the Bee and here is where it buzzes.

Its name is Approbativeness; none other.

It desires applause.

It wants to be distinguished.

It wants to be honored.

It wants to be President.

Hereafter all may know what the "Presidential Bee" is; why it buzzes and where to look for it when it begins to buzz.

*Gullible Spirituality.***GULLIBILITY.**

That the human mind is gullible goes without saying. Why is it gullible? Where is it gullible? Is it gullible all over, or only at certain places? A mind is only gullible at certain places. In other words it is gullible at certain faculties. Certain faculties are avenues of gullibility. They are the gullible doorways in the mental make-up. Some would call them weaknesses. They are weaknesses in one sense, but paradoxical as it may seem our weaknesses are always strong faculties. One is never gulled except through some strong faculty. It may be a *deficiency* of other faculties that permits him to be gulled. There are faculties of *protection*. If these are weak and one's gullible faculties are strong he is easily "plucked." He is easy prey for designing men and women.

Let us name some faculties that are not gullible. For instance, the faculty of Human Nature is not gullible. Secretiveness is not gullible. Causality is hardly gullible. Suppose these four faculties were dominant in one, he would be almost absolutely protected from gullibility. He would have his armor on; he would have the pickets out. These four faculties are not easily fooled. They constitute the fox, the 'possum, the Indian, the dog and the watchman in one. They keep him on his guard. They protect him from flattery. They are antidotes of gullibility. They make him suspicious. They give him ability to read character. They prevent him from trusting people. They protect him from all kinds of selfish designs. That is largely what they are for.

Suppose, again, that these four faculties are weak. Then one is almost defenseless so far as protection from gullibility is concerned. The fences are down. The doors are open. People can get at him too easily. He is not on his guard. Then if he has the gullible faculties very strongly developed he is a veritable target. The most gullible faculty of the whole mental constitution is Spirituality—strange as it may be. More people are gulled through this faculty than through any other one. It is the most susceptible faculty to gullibility. Everything of a wonderful, marvelous, mystical nature excites it. Its function is to believe. It is the center of faith. In fact it is faith itself chiefly. All of those who have this large with the first four named faculties weak are especially open to gullibility. All kinds of occult science and imitations of occult science will especially appeal to them. False mediums have deceived hundreds of thousands who have this faculty large. False metaphysical teachers have done the same. Many isms and ologies of an occult kind flourish chiefly because of this faculty. While there is genuine truth in that which is spiritual and metaphysical, at the same time a great many designing people take advantage of the credulity of many for the sake of the almighty dollar and otherwise.

*Gullible Approbateness.*

The next most gullible faculty is Approbateness. This faculty is subject to flattery. It is especially so. That is what it loves. At least it loves some kind of notice or praise. When Human Nature, Secretiveness and Self-esteem are

weak it is exceedingly easily fooled. Such a person can be flattered into foolishness by a very amateur in deception. There is nothing to protect him. He simply accepts all the praise as genuine. It is therefore one of the most gullible points for confidence men and women. The faculty is universally used as an entrance to the mind. Some kind of praise, applause, flattery or "taffy" is used by all skillful confidence men. An individual with large Approbativeness with Self-esteem, Secretiveness and Human Nature small will take almost anything for granted of a favorable nature, that is said about him. He is really on the lookout for it. He not only has his fences down, but he goes out seeking it. He prepares himself for deception. He has to be "plucked" a great many times before he wakes up Human Nature and Secretiveness sufficiently to make him watch out.

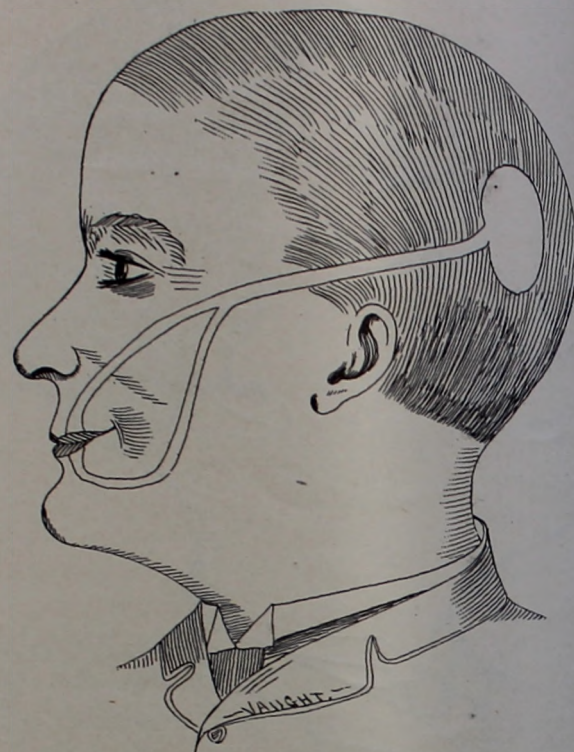
The next gullible faculty is Conscientiousness. People with this faculty large naturally have faith in others' honesty. They are unsuspicious themselves and therefore trust others instinctively. It is not gullible in a direct sense, but it gives one so much unsuspicious confidence in others that it permits a great deal of gullibility. Unless one is suspicious he does not watch out for the tricks of trade.

The next gullible faculty is Benevolence. This faculty is susceptible to all kinds of true and apparent suffering. It quickly and instinctively listens to some tale of suffering. It is moved by every appeal that has a tender voice back of it. It cannot bear to hear of distress. It is the Good Samaritan of the mind. It makes of itself an open door for beggars. This might be called the beggars' faculty. They universally appeal to it. They dress themselves in all kinds of distressful ways that this faculty may be excited in others. The blind, the lame, the afflicted, the dumb, and so on, appeal to this faculty directly. It is probably the best faculty, however, of the human mind, and while it is unfortunate that so many are imposed upon through it, at the same time we would not like to see it decreased.

The next faculty of gullibility is Friendship. Here is another open door to deception. Friendship is very responsive. Its natural instinctive tendency is to regard all as friends. In itself it knows no difference. If one has it large and Human Nature and Secretiveness weak he can be successfully reached through it. Therefore designing men and women who are character-readers get right at the weaknesses of people or the gullible faculties and accomplish their purposes.

These five are the most gullible faculties of the whole mind. If they predominate in men, women or children, with Secretiveness, Human Nature, Causality and Self-esteem weak, they will be the most defenseless persons imaginable, so far as self-protection is concerned.

There are other faculties, however, that can be reached by designing people. When one is deficient in his self-protective faculties or those faculties that read character and

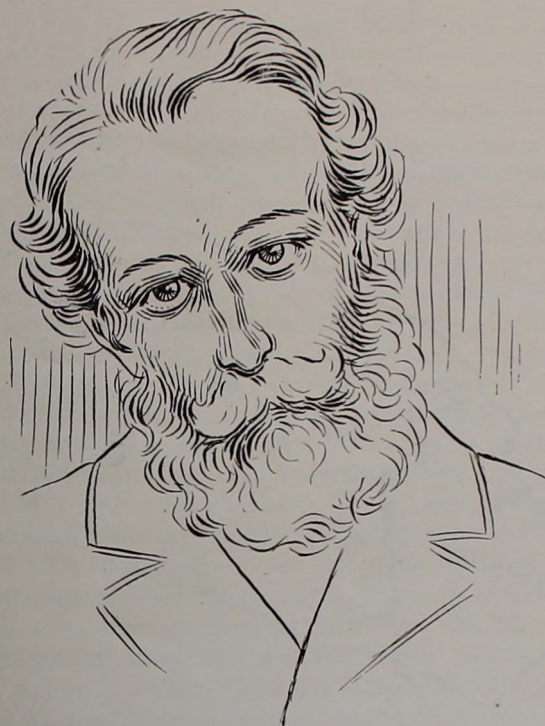


Gullible Friendship.

watch out, then he is subject to many kinds of deception. There are many who are susceptible through a large faculty of Acquisitiveness. This faculty loves money. It wants more money. It wants property. If it is not protected by large faculties of Secretiveness and Human Nature it becomes another doorway for confidence people. Confidence men who sell gold bricks to unsophisticated farmers—and sometimes good business men—appeal directly to this faculty. They know very well when a man has this faculty large he is willing to listen to a good financial proposition. In fact he is often too willing. He is so willing that he loses all. Therefore it is a susceptible faculty in this sense. A great many are gulled directly through it. Perhaps some ought to be gulled through this faculty. It is so large in a great many that they are selfish. Being gulled a few times might make them realize that they are too grasping and too selfish.

There is still another gullible faculty, under certain circumstances. This is Amativeness. An unprincipled, licentious man may specially deceive young women through this faculty. Such men are magnetical in a sense and young women with this faculty also large are their prey. Even a designing woman can fool a man who is strong in this faculty. A great many men get fascinated with the physical charms of women. They are therefore gullible in this regard. A designing woman can appeal to this faculty and make fools of men.

The last gullible faculty is Ideality. One can especially fool himself with this faculty and be fooled through it. A man or woman with a strong faculty of Ideality and weak

*Gullible Ideality.*

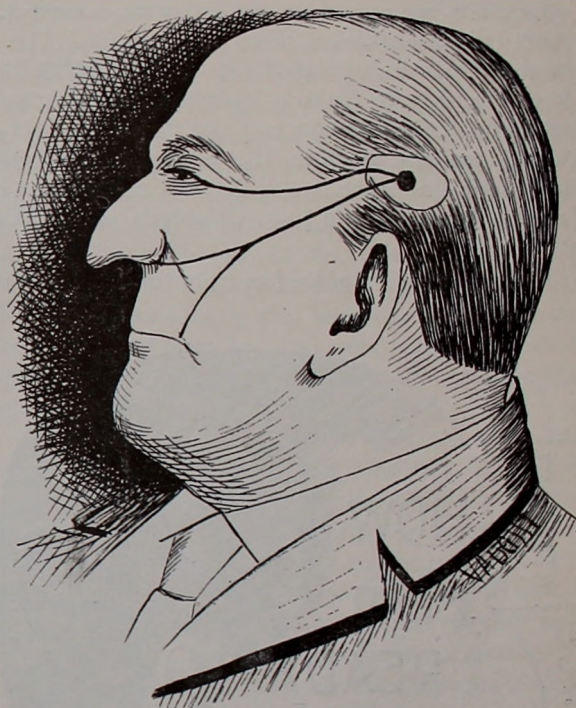
Conscientiousness and Benevolence can so beautifully magnify something that he or she has for sale that it becomes ideal in the minds of the other party. Ideality can be wrought up to such a pitch that one is positively dazzled. A woman without any special beauty with a good degree of Ideality, Human Nature, Secretiveness and deficient Conscientiousness and Benevolence can make herself appear far more beautiful in the eyes of a man with large Ideality. So it is with quite a number of the isms and ologies that are taught.

This is one of the finest faculties of the human mind. It is greatly needed. It is a very progressive faculty, but it needs to be understood better. Idealism is all right if one understands it, but to be ideally gulled and wake up some morning and find that the scales have fallen from one's eyes is not the most satisfactory thing in the world. Some may say that it is all necessary—that it is simply human experience. Such severe lessons are not absolutely needed if we become acquainted with the human mind and its susceptibility to gullability.

We now have given all of the essential elements of gullibility that are found in the human mental make-up. What is specially needed is an early elemental education in mind. We speak emphatically in this regard. We say elemental education. We mean a thorough knowledge of the elements that constitute the human mind. Children at twelve years of age may be thoroughly informed in regard to the nature of all the elements of their own nature and in this way be far better prepared at fifteen to direct themselves, handle

themselves and protect themselves than the majority of men and women now are at thirty.

They can all be prepared for self-protection. Thousands of impositions could be avoided and a great many lives saved if this elemental knowledge of the human mind was universally known.

*Non-Gullible.*

Three Gates of Gold.

When you are tempted to reveal

A tale some one to you has told
About another, make it pass,

Before you speak, three Gates of Gold.
Three narrow gates—first, "Is it true?"

Then "Is it needful?" in your mind,
Give truthful answer, and the next

Is last and narrowest: "Is it kind?"
And if to reach your lips at last

It passes through these gateways three,
Then you may tell the tale, nor fear

For the result, whate'er it be.

—Selected.

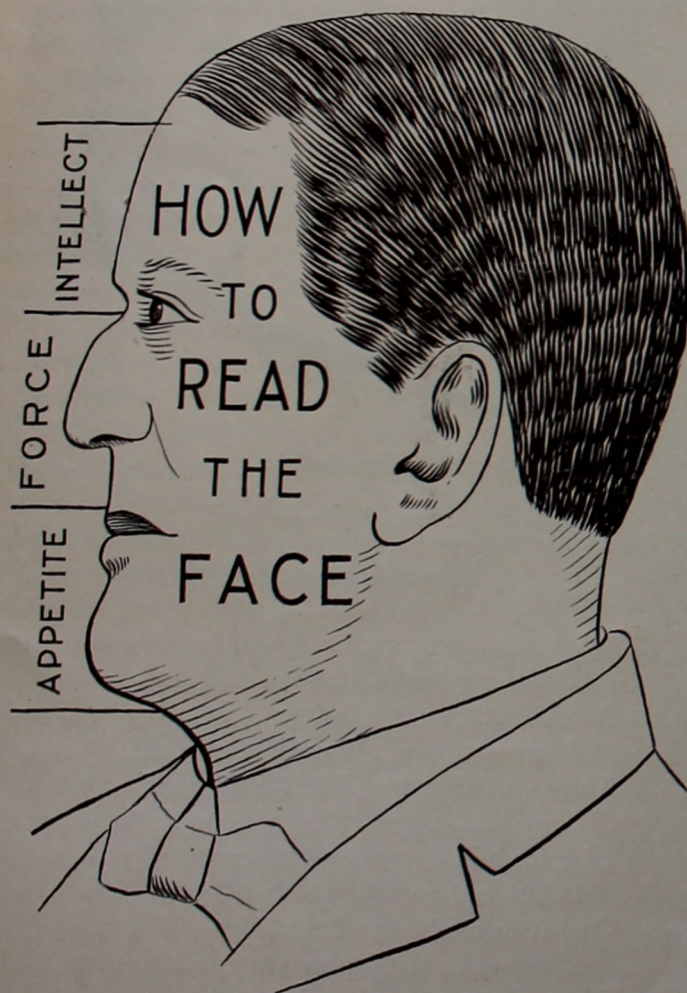
"What have the numerous expeditions to the north pole accomplished?"

"Made geography lessons harder."

How to Read the Face.

Faces can be read. They can be read systematically. That is, there may be some order in physiognomy. It has a foundation. This foundation is the mind. The mind is made up of elements or faculties. Some of these faculties come out in one part of the face and some in another. A fairly reliable division of three may be made. This will cause one to look systematically at the face. While all the face included in the region of appetite in the illustration is not represented by appetite only, yet this region does *particularly* represent appetite. If it is positively predominant in the formation of the face as shown in cut No. 1, the appetites and passions will just as positively predominate in the character.

The middle division of the face represents more of the ele-



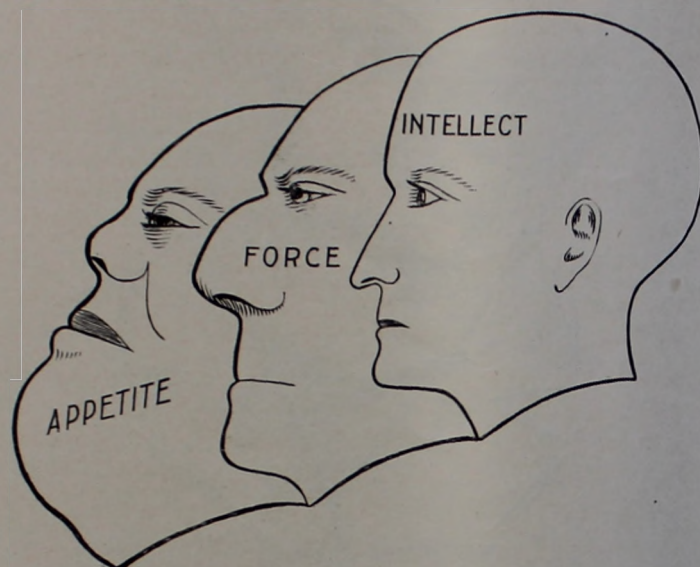
ments of force than any other part. While not all of force is shown here, it may be safely taken as the distinct region of force. If this division predominates over the one above and the one below, as illustrated in cut No. 2, force will always be the dominant feature of the character.

When the highest division is the most pronounced there

will be a predominance of intellect.

If the three divisions are about equal there will be a corresponding equality of the three characteristics—appetite, force and intellect. But if either positively leads, the character given and illustrated here will invariably correspond.

Hereafter look at the face in this systematic and geographical way.



Sharply fix and compare the three faces.

What is Life.

The lives which are the happiest and most worth living, are those with the broadest sympathies for others. * * * Each individual makes his or her life, either consciously or unconsciously. The whole principle may be summed up in the fact that what an individual gives to the world will return to its source, in one form or another, sooner or later; but often the individual is not inclined to admit this, or does not care to recognize the truth of the principle. Few weigh in the same scales what is done to others, and what others do for self. To do this requires a well disciplined and well developed nature, which few possess. It is on the principle that, as the individual looks in a mirror and the face of self is reflected therein, so it is with our actions. * * *

All through life runs the law of compensation; to one is given ability, involving perhaps, much hard work and many disappointments; another has not the ability, but knows nothing of the discouragements connected with it. Each and every one has obligations and duties in life, and these also vary according to the social position and the ability of the individual. As the nature of the life changes, so life's duties and obligations change. One obligation, however, falls upon all humanity; the obligation to others, social and financial; "Owe no man anything."—Aimee B. Marsh in The Occult and Biological Journal.

Reading.

W. N. Holmes.

The subject of reading is one of great importance in these days of newspapers, magazines and books, and anyone who does not read is greatly handicapped. It is difficult, however, to give advice in regard to reading that will be suitable for all, and this article is intended only to arouse thought in this direction. We must consider the benefits of reading as compared with other methods of gathering knowledge and wisdom, also the question of what to read and how to read.

We find people who do not care to read at all; this class, which is small in this country, is made up of people who must laboriously spell out a sentence word for word, to which of course listening is preferable, even though this method of gathering information confines them to a narrow field. There is another class that think information and knowledge gathered directly from Nature or received verbally from a person thoroughly familiar with his subject, is of greater value than that received by reading. They are correct to a great extent, for in order to learn any science we must do our own observing, we must study nature; and a lecture, an illustrated one especially, impresses itself on one's mind more deeply and certainly more easily than the same lecture read; the personality of the speaker goes with it, while a book must be written by a genius in order to give the same impression. Words written seem tame and inadequate against words spoken.

On the other hand we must consider that a speaker is nearly always more verbose than a writer; in order to gain time to gather new thoughts or to find the correct words to express his thoughts, he repeats the same idea in different words, which doubtlessly very often makes clearer his idea, but as there are very few speakers who can talk as concisely and pointedly as they can write, and as a writer has more time to frame his sentences and to choose the best and most exact words in his vocabulary, it seems that reading would be best; and it certainly is true that if we want to get concise, pointed, clear and complete ideas, we should read books written by thinkers, by logical thinkers.

Our individual method of gathering information depends upon our predominant faculties. If we have strong Perceptives we prefer to study Nature, to observe, to see for ourselves; add the faculty of Language and we will like to read, and also to hear illustrated lectures, but our reading will be done very quickly, and our memory will be stored principally with facts, and our vocabulary will be extensive.

If our Perceptives are smaller than Tune, Eventuality and Causality, and our Language is predominant, we prefer to listen to lectures, to hear stories told, and our reading will be slow, thoughtful and thorough; the plot, the conversations and the logical consequences will be easily remem-

bered, while the incidental facts will be recalled only in connection with the above.

The great amount of reading matter which can be cheaply procured at present, makes us voracious readers, and it is an open question whether we do not read too much as a rule. Personally, I sometimes get so satiated with reading that I drop it for days at a time. I do not think, however, we can ever do too much systematic, scientific, logical reading, because a book of this kind forces us to read slowly, we must stop to think it over, and in this manner we cannot overload our minds. It is not so much the amount of reading we do, as the kind, which educates us; some books, loosely written, or portraying any abnormal character as an example to follow, or exaggerating the good characteristics so that they seem to overbalance the bad acts, undermine our education and leave a bad effect in our minds. It is true that some of the best logical, moral books leave our minds in a state of chaos for the time being because they overthrow some of our old ideas, but if we persistently reason about it and aim at clarity they will eventually lead us into a higher and clearer sphere of thought.

The reading of novels, good novels, should be left to recreation. At least that is my method. When I have studied and thought as deeply as possible, it is a pleasure to pick up a good novel and read it. We should never read any novel which is not pleasant reading, moral in its tone, elevating our thoughts, and arousing further thought after having been read. Such books as treat scientific subjects in an interesting, story-telling manner are a great aid to our acquisition of knowledge without the effort that is necessary when the subject is presented dryly.

We can also choose novels suited for our prevalent mood, if somewhat gloomy, read a jolly, mirth-provoking story; if discouraged, read one in which someone has overcome great difficulties by persistent effort. If you have not enough of the faculties of Hope and Mirthfulness it would be well for you to read Puck's or Judge's as often as possible, and to pick out some author whose heroes or heroines are strong, full of life, faith and mirth, and whenever you are somewhat disappointed, read it and cultivate your weaker faculties. You can also have a supply of good novels on hand which are based on morality, unselfishness, self-reliance, and true strong love. I hope some day we will have a phrenological novel that will place before the world a correct view of this greatest of all sciences, showing its supreme value in every home in every condition of life, and the many, many false steps taken through ignorance of the truths it teaches; one in which the conversations will explain the limitations of phrenologists, but the boundlessness of the science.

It is a question with me whether it is good to concentrate deeply whenever reading; there are so many items one reads in the newspapers, which are interesting for the time being, but which are useless material in the storehouses of our

mind, and it is a waste of energy to concentrate on these and try to remember them. If we want to remember anything we read in the papers, then we should concentrate. I have found people, however, who take very great pleasure in remembering and telling all the details of murder trials and fatal accidents; if anybody belonging to that class reads this, I wish to extend my sympathy to them. I am very sorry for anyone who cannot find something more elevating, enjoyable and interesting to read in newspapers than stories of the perverted action of the lower faculties. Let us skip everything but that which improves and ennobles us, and leave such other reading to the criminologists, who study these cases only from a scientific standpoint with a view of overcoming these defects of the human race.

All reading should be done thoughtfully, that is, the reasons for such thoughts should be deduced and remembered. We can do nothing better than to continuously ask ourselves as to whether this or that thought should not be included in our memory as a motto, whether our life could not be improved by changing it to conform to some precept given, and whatever we read draw that out of it which shows up our faults in a clear light and which gives us the remedy for overcoming them. We need not take the trouble of comparing our virtues with other people's, because we are only too apt to do that without paying any attention to them, and usually we do not underrate our good points.

How Character is Expressed.

By Frank Tasker in Hygeo-Therapy.

Character is always expressed in accordance with law, with the natural ordinance relating to things. It has a definite source. It is a composite of elemental parts. It is easily understood if pursued in the right way. In order to do this it must be studied in a specific manner. It will not do to generalize on the subject.

The only way in which useful knowledge can be acquired is by inquiry into the details of which an aggregate is made.

Character is the aggregate of individual action on the part of the faculties.

This aggregate of faculty action is what we call character. It is that which accounts for the diversity in the disposition of people.

The brain is the instrument of character expression. Therefore, a study of brain in that light would logically give an insight into the source of character. In accordance with this truth, brain topography determines the mental bent, and from this it constantly follows that individual

traits may be accurately inferred from a scrutiny of the cerebral outlines and the cranial conformation of the person so judged. Localization of function is the corner stone in phrenological as well as general physiological knowledge. Without this foundation fact and law no reliable learning concerning human character could be gathered. But with this starting point, and also the fact of the plurality of "fundamental powers," a vigilant search into the processes of human existence is well rewarded with much useful lore.

Phrenology might be called a mental chemistry. By the use of it one may gather an understanding of the parts that enter into the make-up of certain general traits. When we know the parts we may know the whole. We may dissect a general trait, find its source, and determine if there be any flaws in the composite parts and suggest a correction. The competent phrenologist would be able to say whether a person's mental conclusions had a sufficient infusion of Causality. A lack in this respect is often injurious to the prospects of the individual.

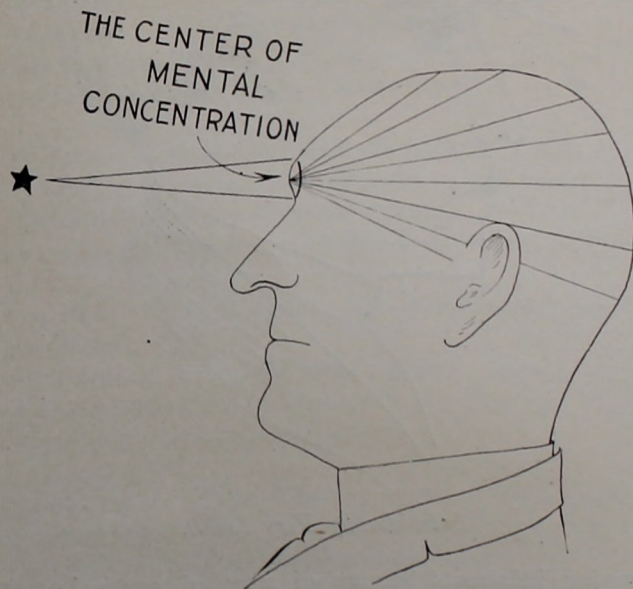
The important part played by Approbativeness in the drama of personal conduct calls for a careful study of that faculty. It works in combination with nearly all the others. It is the corner-stone of ambition, and this is often the foundation of success. Yet ambition, minus ability, may ruin. So Approbativeness needs an associate in the way of intellectual acumen, well cultured, that its highest aims may be realized. The direction of this aim is determined by the nature of the other faculties that are in the lead. This possibilizes a great variety in the kinds of ambition. Approbativeness is the center and such other faculties as can by their strength enforce themselves on the attention of the house, so to speak, will give color to the ambition. If Causality be prominent, the person will be philosophically ambitious; if Combativeness is a leader in strength, there will be an antagonistic and an argumentative disposition. Many people are financially ambitious, and in such cases Acquisitiveness works with Approbativeness. These combinational illustrations need not be carried further. The idea is no doubt now clear.

The thing to keep in mind in looking at these things is that every specific trait of character expressed must have some faculty as a center. In other words, some one faculty is the center of every trait of character that people show in the way of mental expression.

Chaos would be the result of any other way, if even any other way could work at all. As has been said before, each faculty is the center of all that we feel, think and do on the subject to which that faculty relates. Primarily, then, character is expressed by faculties through brain action under the law of the localization of function, with the dominant faculties taking the lead, dictating the direction of the proceeding and giving such color to the ambition as is in harmony with the nature of the powers in command.

The Center of Focalization.

There is a mental faculty by means of which mental focalization is possible. Focalization, strictly speaking, is the concentration of a number of faculties upon an individual or single subject. To do this, one faculty is absolutely essential. This is called Individuality. It is that faculty that enables one to individualize matter. It is the only faculty by means of which one can consciously recognize individual objects. It is the very center of individualization. To concentrate or focalize the mind or a number of faculties upon a single object or subject is to put this faculty exactly in front. It must be the specific leader. There is no way for the mind to get to a point without the aid of this faculty. It is true that this faculty has no will in it. When it is large, however, it gives one the ability and disposition to observe individual things. That is its only func-



tion. If it is strong enough one can easily observe the most minute, individual objects and separate these from surrounding objects. It is that faculty by means of which the observer sees and separates individual objects one from another. It is the chief faculty in the marksman—particularly one who shoots with a pistol or rifle. To "draw a bead" on an object, as the old hunter will say, is to use this faculty for all it is worth. To use a microscope and center the observation on a minute cell or globule is to specially put this faculty right *in front* of all the others. To take a telescope and get a focus on a star is to sharply put this faculty in front of all others. It is to all the other faculties what the point of the spear is to the spear. It is the *point of the mind*. Hence it is one of the first faculties in education. It is a requisite in certain branches of education. Being the center of observation, individualization and focalization its importance cannot be overestimated. Children without this

faculty are *general* in their observation. They are difficult to train in focalization. They do not individualize single letters and single words and therefore are imperfect in spelling and reading. For all kinds of exact individual inspection this faculty is supremely necessary. In the proof-reader it is one of the first qualities. In the compositor it is almost as necessary. In the expert in counterfeit money the faculty is the first required—without it one cannot see minute differences. He does not notice them.

It is a faculty that can be absolutely demonstrated in its nature and localization. Those who have the faculty weak probably will find it hard to focalize their other faculties sufficiently well to locate the exact localization of this one; but every child and every man and woman who has the faculty large can be taught in a few minutes to notice the external localization of it. It is located in the brain in the frontal convolutions and shows externally exactly between the brows above the base of the nose. When it is the very largest of the observing or perceptive faculties, it causes the head to come to a point directly between the brows and above the nose. Now all who are developed in this way will quickly notice that those who are also great observers are specially developed as indicated. Anyone who desires can notice its location and development without any difficulty. One only needs to take a walk on the street or a ride on the car to demonstrate the truthfulness of its location. Again, it is a faculty that has an influence upon one's actions. It is the very center of observation and when positively strong in an individual will cause him to "rubber-neck."

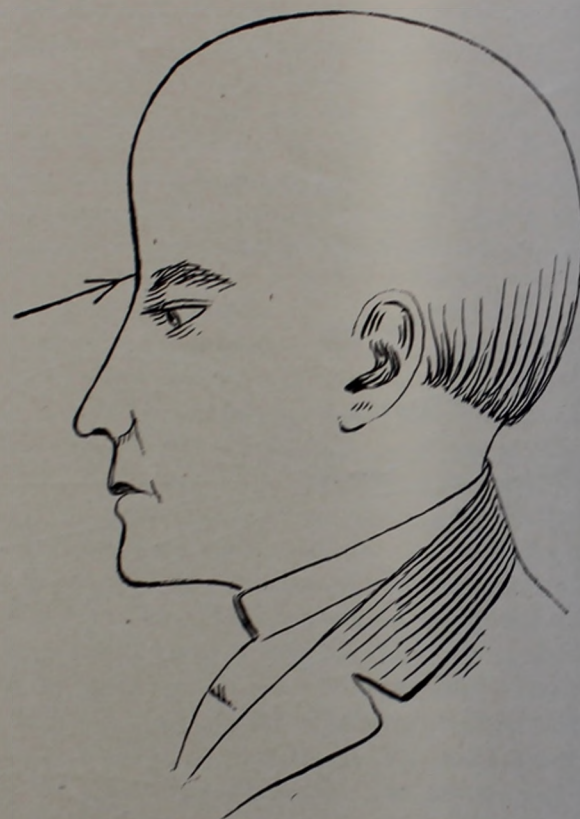
Those who have this faculty strongly developed will have a peculiar way of holding the head. They do not throw the shoulders back but stretch the head forward as if looking sharply and intently at something. In one sense it is the center of curiosity. It says "let me see." It likes to see as many individual objects as possible. Those who have it predominant will have the habit of lifting the chin, stretching the neck and pointing the head forward especially at the localization of this faculty. They hold their heads in the position of the hunter looking for game. Largely the reason why speakers and writers never come to a point is because they are deficient in this faculty. They haven't the ability and disposition to individualize their thoughts. They think in generalities instead of particulars. They make generalizations instead of particularizations. They have no ability to make a specific application. Their thought is very good but does not hit the nail on the head. Those who come to a point and specifically individualize their thought and the application of it always have this faculty strongly developed. Again, it will cause one to make gestures that are just as pointed. If it is very weak and the reflective and other faculties like Ideality and Sublimity large, one will make the most broad and expansive gestures. He will use the whole hand with the fingers spread, instead of the index



Individuality Very Largely Developed.

finger, because his gestures will correspond with his thought processes. A great deal of mental action is inefficient for the want of this faculty to concentrate it. We earnestly ask our readers to study this faculty. Those who are defective in specific concentration should especially study it. Want of concentration is universal. Want of focalization is nearly as general. This is a specific reason why. Want of exact observation is also very general. This is the chief reason why. Absentmindedness is very prevalent. A deficiency of this faculty is the principal reason why. A dislike of details is objectionable to a great many. This is the chief reason why. It can be properly called the microscope of the mind. It is the focalizer without a question. It is the individualizer. Therefore it ought to be given great consideration in educational work and in intellectual culture. To treat a human mind that is defective in this faculty for lack of concentration without recognizing the faculty is to make almost a positive failure. The faculty must be cultivated if one is to be exact in focalization and also in concentration. Suppose a child has inherited this faculty large, he will form a habit of individual observation and focalization when a mere baby. This will continue through his childhood and youth. When he reaches manhood his whole mind has been trained by the inherent energy of this faculty to close observation and focalization. He finds it easy to concentrate his mind upon a single thing. This is half the battle of life. Another with this faculty very defective has never formed the habit of individual observation. His mind wanders. He looks at things blankly. He has good eyes but does not focalize. He trains his mind entirely differently. When he reaches manhood his mind is an abstract, theoretic, imaginative, absent-minded mind that will stare at things and never see them. He has been

trained largely for a practical failure. He has missed thousands of objects that the other has noticed and enjoyed. He has failed to acquire a great many individual thoughts that the other has stored up. His higher faculties have not had the foundation to work upon. They are not furnished with details. He has been defective in gathering. He has failed to observe the particulars. He has not the data to judge well from. Hence his higher faculties are crippled. They are especially hindered in reasoning and



Individuality Very Small.

forming judgments because of want of practical, exact detail. Close observation then with this faculty right in front is what a great many specially need. Here is the very center of genuine, certain, practical mental focalization and concentration. *In concentration there is strength.*

Reflectiveness Large.

Flossie is six years old. "Mamma," she asked one day, "if I get married, will I have a husband like papa?"

"Yes," replied the mother, with an amused smile.

"And if I don't get married, will I have to be an old maid like Aunt Kate?"

"Yes."

"Mamma," after a pause, "it's a hard world for us women, ain't it?"

Sweet Sixteen.

(From the Swedish of Bernard Elis Malmstrom.)

By J. O. Viking.

In purple waves descends the sun of day,
And night sinks quietly over mount and dale.

Whither, Armida?—Perhaps thou wouldst
Bathe thy soul in the billow of the night?

Thou smilest in tears, smiles as a happy bride;
Thine eye, sweet one, glowest of a dim fire;
On thy lips' fresh roses
Quivers a dewdrop of stealthy pain.

Art thou not happy? Glides not the Swan of Peace
Today, as of yore, on the wave of thy heart?

Art thou not happy? Hast the priestess
Abandoned her place at thy Vestal's altar?

Nay, I know'st thee—Oh! Thou art sixteen:
Thy heart's pleasure-garden hast borne its first bloom:
Thy bosom, that heaves in timid waves
Betrays the wing-strokes of awakened sensations.

How sweetly thou blushest! The dusky shroud of thy
locks

Cannot conceal thy cheeks' purple glow:

Thine eye seeks, Ah, without avail
Conceal the gaze that thy soul betrays.

Thou lookest on the moon, gazing toward starlit heights,
And captures the wind's dwindling sigh at eve;

And list's to the gentle sighing of the wave
When it rolls itself 'gainst the cockles of the shore.

Is the moon's shimmering fairer now than of yore?
Was the odor of night, of yore, not as sweet?

O, my Armida! Thou art a Woman—
The moon hast risen in the spring-night of thy heart.

Thou hast become a woman—Thy whole being, as
A ripe grape, intoxicated by its own fire:

Thou lovest, fearest, adorest, burnest,
Weepest and smilest, and thou know'st not way.

Thou lovest, sweet one, thy pretty indignation quell
Although I dare lift thy love's veil!

O be not offended, although my eyes see'st
The innermost pearl of thy being!

Well, Armida! the day hast dawned in splendor,

Thy path of conquests, thy day of triumphs:
Have courage, Armida—courage to abide
The sultriness of day and the darkness of night.

Have courage, not only to clothe thy soul each day
In new, in sheen snowy white holiday attire;
But also mongst threadbare clothes to
Place each disappointment, each dear expectation.

The time shall come when thou no more art young,
When the dew of morning hast abandoned the rose of thy
life—

When the color hast faded—the chalice withering
Hangs with grief on a broken stem.

O, my Armida, wouldst it not be sweet,
That, when thou witherest, fading in an odor of peace
Thy head hiding gladly betwixt
Verdant leaves of pure memories?

Thou seekest night's holy, darksome peace;
Thy young heart nigh o'erflows in its bosom;
Thine eye expands—List! how the wave
Breaks and sighs by desolate shores.

O, my Armida! Sighing young wave!
Go thou to shores where thou'lt find no rocks—
But Ah! where the holy temple of gods
Reflects its snowy whiteness within thy bosom.

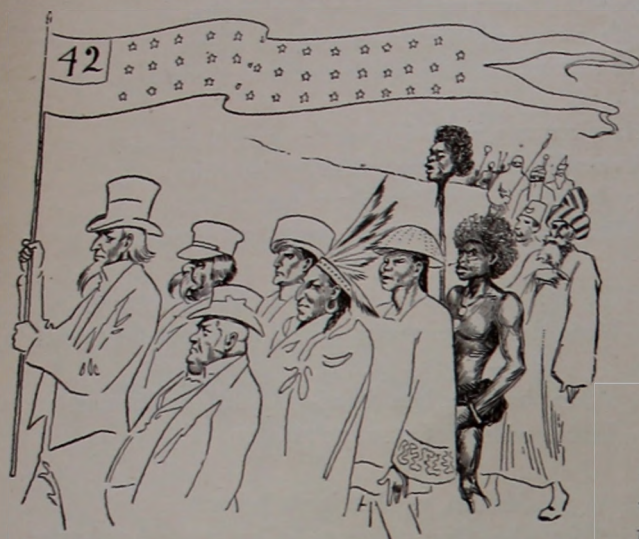
Dread not, little one! Here are grave and night
And spring and love—the glow of stars and thou!
Dread not, little one! Beauteous is death,
Beauteous, when it's only continuation of youth.

List, the wind is sighing in the depths of the woods,
See! moonlight quivers quietly on the aspen's leaves:
Is't not sweet—Ah! where the linden
Throws its shadow on silent graves?

Comprehend, Armida, long not only to die!
How audaciously enraptured is the age of sixteen!
May life's long, tranquil trials
Teach thee to read the rune of the graves.

To love, love, that is the play of life,
To die, Armida, is the gravity of life.
O, may'st thou love so, that death
Ennobles thy play to a heavenly gravity.

Courage begets strength; fear begets weakness. And so
courage begets success; fear begets failure.—Ralph Waldo
Trine.



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WORRY.

The whole human mind does not worry. No human mind should be treated as a whole. It ought to be treated according to its nature. It is not a single thing and should never be treated as a single thing. All who treat it as a single thing simply treat it in the most general way. No human soul is anything all over. It is only something specific in *part*. It is only kind on one side. It is only friendly on one side. It is only sensitive on one side. It never is sensitive all over, nor kind all over. It is only anything by means of the *elements* of which it is composed. A specific individual element makes it sensitive or friendly, combative, fearful or reverential. Any one who worries, worries always by means of certain faculties or elements and not by others. There is no worry in certain elements. The leader of human worry is Cautiousness. This is the bell-wether of the whole flock of elements that worry. It starts proceed-

ings as a rule. It is that faculty above all others that looks on the dark side of life. There is no sunshine in it. There is no courage in it. There is no self-reliance in it. There is no force in it. Above everything else, there is no sense in it. It is simply a blind feeling of fear. It makes everything in human life appear difficult. It negatives instead of energizes. It is negation itself. There is no affirmation in it. It hesitates, procrastinates and prohibits one from going ahead. If one starts into business with it large he is inclined to worry about the risk. He is afraid to venture. He is afraid he is going to lose. If he does invest then he worries still more. Then he becomes afraid of failure. He is afraid to put very much in advertising for fear he will not get returns. It is the same way if he invests his money elsewhere. If he puts it in the bank he is afraid the bank will fail. If he keeps it at home he is afraid of burglars. If he carries much in his pockets he is afraid of being robbed. If he thinks about traveling he worries about the danger and difficulties. He would like to cross the Atlantic but worries about it. Cautiousness makes him think specially of the danger. He is afraid he might never return. If he has large Vitativeness he worries about death. These two faculties together especially make people worry about catching diseases. They are afraid of all kinds of contagious and uncontagious diseases. The small-pox scare is nothing but the action of these two faculties. If such a person is really in physical trouble, these two faculties are apt to exaggerate it immensely. So far as health, disease and death are concerned, these two faculties together produce more worry than all circumstances and all the other faculties combined. Cautiousness in connection with any other faculty will worry. In union with Parental Love it will worry about one's children. It will worry about their health and fear they are not going to live. It will worry when they are away. In connection with Friendship it will worry about friends. In connection with Conjugalinity it will worry about wife or husband. If it is united with Approbativeness it worries especially about fear of failure so far as the public is concerned.

It ought to be treated as a single, blind element of the mind. One cannot worry about danger without it. Worry then has specific sources. Cautiousness is one of these. In fact it is the very central source of worry.

The second faculty of worry is Approbativeness. This is a different kind and in one sense the keenest kind of worry. It worries over imaginary slights, neglects and fear of criticism. It keeps one in hot water nearly all of the time for fear he will do something that some of his relatives, friends or acquaintances will not sanction. He is afraid to undertake because of this fear. When he does undertake anything he is in a state of feverish anxiety for fear he will make a mistake and call down the condemnation of his friends and relations. This worry will keep his nervous system keyed up. He lives in a perpetual strain.

It adds very much to Cautiousness in regard to fear of failure. Thousands have worried themselves gray-headed through these two faculties. Millions have made themselves nervous by means of them. A great many suicides have been committed by the predominance of these two faculties. Approbativeness is perpetually on the lookout for all kinds of smiles and frowns. If it does not get the smiles it is afraid of the frowns, therefore it borrows trouble and worries.

It worries about possible mistakes and failures for fear of criticism. When one has a large degree of it and weak Self-esteem, he is not independent and self-respectful enough to go ahead on the merit of his work alone. If he has to make any call upon any prominent people he worries in advance because of fear of some imaginary criticism. In fact Approbativeness makes one afraid of others not in the sense of danger, but simply in the sense of criticism. They feel negative in the presence of more self-reliant people. If they are to make any public effort like first speeches, recitals, etc., they worry positively in advance for fear of ridicule and general criticism.

Like Cautiousness, it will unite with any other faculty to give a particular kind of worry; that is, some other faculty will act with it and determine what it worries about. Suppose a mother has both Approbativeness and Parental Love very large, she will worry about the appearance of her children and their success or failure publicly. If another has Approbativeness and Friendship very large he will be specially sensitive to the criticism of his friends and therefore worry in this way. Approbativeness and Conjugality are subject to worry in married life. These are the two sensitive faculties especially in the home. Either wife or husband, with these two strong, when slightly neglected or criticized, will worry about it.

The three faculties that unite with Approbativeness to cause people to worry are Friendship, Parental Love and Conjugality. This is self-evident. These are the three affections that relate people closely to others. If one has no interest in an affectionate sense in another he is not inclined to give any special heed to the other's criticism. All can understand how actually true this is by taking their own faculty of Approbativeness and calling to mind what they are most inclined to worry about, so far as criticism is concerned. One can tell in a moment whether he is inclined to worry about what his friends say or his children say, or his wife says. If these three faculties are all strong and Approbativeness is much stronger than Self-esteem, he will worry about what all say. If Conjugality is much stronger than Friendship he will worry much more about the criticism of his wife than about the criticism of his friends. Worry then, while it is individual or personal in its nature, is largely caused by one's interests in others. One is certainly not nearly so sensitive even when Approbative-

ness is large to the ridicule or criticism of those in whom he has no interest.

There is another higher form of worry because it comes from a combination of higher faculties through Approbativeness. These faculties are Veneration and Conscientiousness. Suppose the three dominant faculties in one are Approbativeness and the two last named. Then there will be a great deal of religious worry. It might be called divine worry. It will be at least worry about the condemnation and displeasure of God. One will specially be apprehensive of this way if these three faculties are dominant. Some have worried all their lives in fear of divine punishment.

To make it stand out in a very sharp comparative way, suppose that one is very deficient in Veneration and Conscientiousness and still endowed with large Approbativeness; he will not worry at all about fear of God.

The two central elements then of fear are Cautiousness and Approbativeness. In fact these are the only elements of worry. No one can worry, strictly speaking, without these two faculties. He may have all the other faculties highly developed, but it is impossible to worry unless there is some fear, and there are only two kinds of fear possible to a human being. One is fear of danger and the other fear of criticism. All those who borrow trouble have one or both of these faculties strong.

How can worry be avoided? What are the antidotes of worry? How can it be cured? These are very important questions. The first thing one should bear in mind in the cure of worry is to fully understand that the two faculties that do worry are only blind feelings. One cannot worry all over. Again, it is because these two faculties are relatively too large that one does worry. This means that they ought to be restrained. There are faculties of a different kind in the human mind that can be cultivated and therefore restrain these two. To restrain Cautiousness and Approbativeness so that they will not worry is to pit against them Combateness, Self-esteem, Firmness, Human Nature, Comparison and Causality. With these six faculties one can so clearly understand the other two that he can go about the cure of worry very effectively. Then he can proceed to cultivate his Self-esteem and Combateness by means of Causality, Comparison and Human Nature in connection with Firmness, to that degree that he attains a proper proportion or balance. Just as certainly as he cultivates Combateness and Self-esteem to the degree of strength that Cautiousness and Approbativeness already are, he will be almost free from worry. Then he will have the self-respect and independence that will counteract the excessive sensitive tendency of Approbativeness. He will also have the courage that will counteract the worry of Cautiousness. This all can do who are acquainted with their faculties. Worry can be cured. An individual can cure

himself. This is the true remedy. It ought not to be general. It is special, specific and elemental in its nature.

This is an explanation and a cure of worry that is perfectly true and practical in application. Never again let two blind faculties worry you any more than you can possibly prevent, because they are not guides. In the future use your faculties of Combateness, Self-esteem, Firmness, Human Nature, Comparison and Causality and you will counteract and prohibit your tendency to worry and make yourself much happier, healthier and be able to do a great deal more work. In fact worry is a great destroyer; in turn it ought to be destroyed. The way to destroy it is to positively antidote it by means of the six faculties named.

The Positive Man.

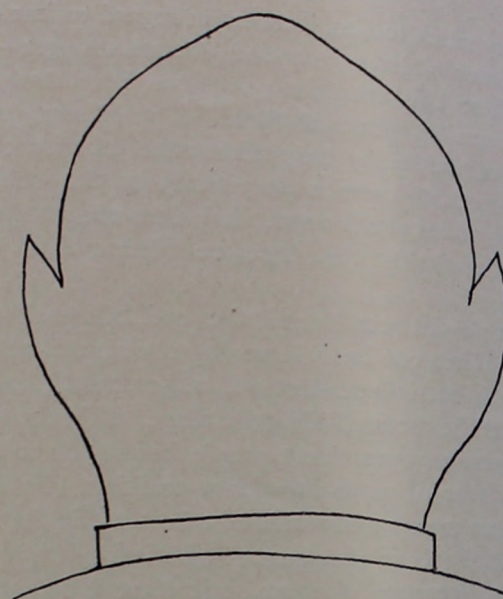
The world stands aside for the man who has a program, a mission, a calling to do that which he feels a throbbing compulsion within him to do.

One of the best strengtheners of character and developers of stamina, generally, is to assume the part you wish to play; to stoutly assert the possession of whatever you lack. If you are deficient in courage, staying power, pluck, or determination, learn to assert vigorously these qualities as your own by divine right. Be thoroughly convinced that they belong to you—that you should possess them, and that you do. Then you will strengthen your success position wonderfully. Never allow yourself to admit that you are inferior to the emergency confronting you, for this is to invite defeat. Stoutly affirm that you can do the thing. The moment you harbor a doubt of your ability, that moment you capitulate to the enemy.

Every time you acknowledge weakness, deficiency, or lack of ability, or harbor doubt you weaken your self-confidence, and that is to weaken the very foundation, the very possibility of success.

A young man might as well expect to get over the Alps by sitting down, declaring that the undertaking is too great for him, that he can never accomplish it, that he is afraid of the avalanches and of getting lost, as to hope to attain greatness in life while he is expressing doubts and fears of his ability to do what he undertakes. The achievement of such a man will never rise higher than his confidence.—Success.

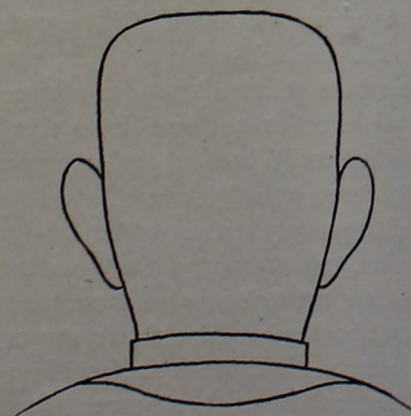
We have our secrets, but guard them as we may, it is not long before others have them also. We do much talking without words. I once knew a man who did his drinking in private and his reeling in public, and thought he was fooling everybody. That shows how much easier it is for one to fool himself than to fool another. What is in a man's heart is on his face, and is shortly written all over him. Therein is a mighty lesson.—Irving Bacheller, in Eben Holden.



No. 1.

The Utility of Bald Heads.

It is a very ill wind that blows no good. This is certainly true in the case of bald heads. We had often wondered if they could not be put to some practical use! Now we know they can. They are blessings in disguise—or rather undisguised. They have their value. It is no mean value either. Their stock ought to rise immediately. We have discovered their mission. To say that we are elated would be putting it mildly. They are demonstrators—great, bold, *shining*, towering demonstrators. Demonstrators of what? Demonstrators of phrenology—clean, *glistening*, *naked* demonstrators of it. All should take advantage of this uncovered opportunity. There are many of them nowadays. If they are good specimens, they can be practically utilized every day. All students of character should even hunt them up.



No. 2.

Do not let a single one escape. They are not only of special practical utility for phrenological students, but they are just the thing to use to convince skeptics. There is nothing in the way in such cases. Developments stand out in bold relief. A little child can see. We would not hesitate to teach a child practical character reading by means

of them. We think even the most skeptical college professors and physicians could be convinced. Their special attention is called to certain portions. Bald heads are usually bald at the most important parts of the human head. They are specially so in the crown of the head. Here is the region of vanity and pride. This is the reason that a great many take their baldheadedness to heart so. They spend small fortunes on various hair restorers with no response. Just notice all bald heads that are high in the crown and you will observe that their owners are extremely sensitive about them. Those who are flat and undeveloped in the crown will be indifferent. They do not care whether school keeps or not, so far as their heads are concerned.

Again, bald heads expose one's honesty and dishonesty. Nearly all are bald on the top of the head. Here is the region of reliability. For instance, a very conical shaped head should be somewhat watched. You will see heads that run up like the roof of a country house. These are deficient in honesty, cheerfulness and faith. Take a view of bald heads especially from the back. Steal a march on them. You have excellent opportunities in church or at the opera. Never lose an opportunity of this kind. Sometimes you can see fourteen bald heads within a practical area of observation. If they are like picture number 1. from a back view, you may rest assured that they are crafty. Conscientiousness is weak in all such. If they are like No. 2 they can be depended upon. Certainly it is of great practical value to be able to pick out an honest man by means of his baldheadedness. Here is where the utility of bald heads comes in with great force.



No. 3.

Another set of bald heads are very deficient right in the center of the top head from a side view. They are not reverential. If you get two views of bald heads, one from a

back and the other from a side view and one is like picture No. 1 from a back view and picture No. 3 from a side view, and the man pretends to be a very earnest, religious man, you may put it down with positive certainty that he is a wolf in sheep's clothing. Here is another place where the practical utility of bald heads comes in.



No. 4.

Another class of bald heads tower very high right up from the backs of the ears. They run up to a peak. This means a strong degree of Firmness. It is likely to mean obstinacy. If the whole crown of the head is rounded out, including this high peak, one will be positively domineering in disposition.

Any young woman who marries a young man or a man with a bald head like this will find that she has a very domineering, egotistical character to deal with.

If this region of the head is very deficient, one will be correspondingly deficient in self-reliance, persistence and ambition. Such may have excellent talent, but not the determination and confidence to put it into execution.

By means of bald heads one may quickly determine to a great degree whether a man is feminine or masculine. If he is higher in the frontal part of the top head than the crown he has more tenderness than self will and is therefore more feminine than masculine so far as these characteristics are concerned. Complete masculine heads always tower very high in the crown. In fact that is their highest part. Feminine heads are higher in the frontal part of the top head than in the crown. This will give our readers an idea of the great practical utility of bald heads. Make use of them. They can be used for the best scientific purposes and we hope all will very respectfully do so.

Good Health.

Good Health, I love thee, with thy smiling face,
Thy clear, bright eyes, thy buoyant sapling grace,
Thy queenly step, thy glossy, wavy hair,
Thy mellow voice, thy manners debonair,
Thy velvet skin and cheeks like early day,
Teeth ivory like and breath like new-mown hay,
Thy spirit blithe and conversation spray.
Thy firm sweet will and candor in thine eyes!
The sunshine which thou scatterest here and there
Makes life a joy and lessens worldly care.

Good health, I love thee! With fervent hope I pray
Thou wilt with gracious kindness look alway
On those who by the stern decrees of Fate
Have caught me in the meshes of their hate,
As well as those who make my heart aglow
With golden love, and friendship sweet bestow;
And come take me in close and fond embrace,
And kiss my hands, my heart, my home-bred face,
My feet and head and throat and eyes and breast,
And press me to thy soul and let me rest
Upon thy bosom as thy lover true,
Thy breath inhale, thy heart my heart imbue.

No good so great can man on earth enjoy
As thy full blessing, Nature's first convoy.
Heigho! how like some mythic god I feel,
Strong as proud Atlas, nerves of stubborn steel,
So mighty is thy potent influence!
My heart grows stout as Leo in defense,
My thews as tough as willows in a gale,
My swelling lungs empyrean air inhale;
I look the sun full in his blazing eyes,
And court the moon and feel her fervent sighs;
The stars like diamonds I joggle in my palm,
And with the dipper drink hygiean balm;
I take the world upon my shoulders bare,
My feet are light as circumambient air;
I am in fellowship with calm and storm,
Wherefore with God's laws and thine I conform.

—J. A. Labadio.

Raynor—"Don't you think a boy only 16 years old is too young to be a King?"

Shyne—"Huh! Age is nothing. We've got on absolute monarch at my house that's only 2 years old."—Chicago Tribune.

Mother—I am surprised, Ethel, that you should talk so impertinently to papa. I'm sure you never heard me talk that way to him.

Ethel—Well, you choosed him, and I didn't.—Detroit Free Press.

A great many people mistake information for knowledge. What a man most needs is not that he may be possessed of an accumulation of facts, but that he may know where to look for the facts when he wants them. We all know the unpleasant individual who is continually seeking information. You show him about your city and he asks: "How many miles of street railway have you in your city?" "What is the price of ice here this summer?" "How many churches are there here?" "How long has that building been standing?" etc., *ad nauseum*. You don't know; and wonder why he wants to. You know where you can find out, and that is enough for you. And then there is that equally disagreeable person who actually seems to be a tank of facts. He has more information than anything else, and delights in asking you most extraordinary questions. When you confess your ignorance he will look upon you with pity and exclaim: "What, don't you know?" and then tell you, when you don't want to know at all. For example, he is much surprised because you don't know how long the Amazon River is. He permits you—nay, he insists that you should guess, only that he may the better humiliate you. His brain is so encumbered with facts that it is almost useless. Life is too short for a man to try to constitute himself a library of universal knowledge when the reservoirs of such knowledge are ready to hand when it is needed.—Manchester Union.

Mental Shifting.

Mental shifting is just as practically possible as physical shifting. We physically shift. The body is made up of more than one muscle. When we get tired of lying on one muscle we turn over or shift. When we get tired of sitting in one way we change to another. What for? To rest the tired muscle or muscles. So we ought to do with our minds. We can shift forty-two times or more before we come back to the faculty that got tired first. The mind is naturally shift. It was put together that way. Better still, it is organized that way. We should treat it as such. It is not necessary to play on one string so long; neither is it best. It strains. It endangers. It may cause a physical break-down. Still worse, it may cause a mental break-down.

Shift.

Shift "from the sublime to the ridiculous"—from Sublimity to Mirthfulness.

Shift from Cautiousness to Combativeness; from Approbativeness to Self-esteem; from Acquisitiveness to Benevolence; from Causality to Individuality; from Veneration to Mirthfulness.

Shift.

Monotony is death.

Variety is life.

Use all your mental muscles. Be a whole mind instead of a miserable, one-sided, one-ideal, squeaky, inharmonious, diseased, unhappy fraction.

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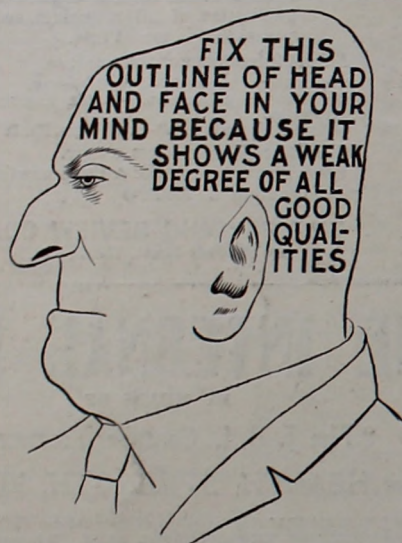
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